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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

THE MISSIONARY CONFERENCE AT SHANGHAI.

The late Dr. S. Wells Williams, who went out to China as a missionary printer in 1833, bequeathed to the American Bible Society an engraving representing Dr. Robert Morrison with two native assistants engaged in translating the Bible into Chinese, and was accustomed to speak of himself as "a living link" between that pioneer representative of the London Missionary Society and the great company of European and American missionaries who entered the field at a later day. Morrison passed through New York in 1807 on his way to Canton, and seven years later he announced the completion of a translation of the New Testament, and the same year he baptized his first Chinese convert. In 1818 the translation of the entire Bible was complete, and portions of the Scriptures and other religious literature were extensively circulated, but when Dr. Morrison died in 1834 very few persons were under Christian instruction, and the mission with which he had been identified was virtually given up. But reinforcements from the United States were already on the ground, prepared to enter in within the walls whenever the barriers should give way. Just sixty years have passed since Bridgman and Abeel, the pioneers from this country, appeared upon the scene.

And now there has been held in China a convention of about 430 persons, men and women, mainly missionaries or persons directly connected with missionary work, coming from every part of China, from Manchuria and from Japan, to spend a fortnight in deliberations concerning missionary methods and the problems to be encountered by those who seek the conversion of China to the religion of Christ. Among them were the Rev. Dr. Ashmore, of the Baptist Mission in Swatow, who went to China in 1851; the Rev. William Muirhead, of the London Mission at Shanghai, who began service in 1847; and the patri-

archal Dr. A. P. Happer, of the Presbyterian Church, who has been engaged in the work for no less than forty-six years! Among the seniors were also Bishop Burdon, Bishop Moule, Rev. J. Hudson Taylor, Dr. Blodget, and Dr. Young J. Allen; and fourteen names were enrolled of men whose united labors represent more than five hundred years of continuous missionary service.

A similar conference had been held in Shanghai in 1877, when the number of Protestant missionaries in all China was less than the number enrolled at this meeting. The number now in China is about 1,300. The number of native communicants is reported to be 37,287, and there are 520 organized churches, of which ninety-four are self-supporting, and forty-nine others partly so.

That such a body of men, representing forty-two different missionary organizations, of different denominations and from different lands, should come together for conference, is a matter of no small moment; their unanimous action on matters in which they are all deeply concerned is of immense importance. More than fifty essays had been prepared in advance, and these being generally printed were in a form to be examined and studied as a basis for criticism and debate, while some of the most valuable meetings were those in which miscellaneous topics were handled with all the freedom of question and response.

The original programme of the conference, providing for eight essays on topics relating to Bible work and assigning an entire day to the discussion of them, was an indication that this class of topics was deemed to be of paramount importance, and in the course of the meeting more time was found to be requisite for the settlement of all the points involved, and it was a matter of surprise and rejoicing when at last unanimity was secured on points which had long occasioned division, and which presented what seemed to be insuperable difficulties.

We quote on another page of the *Record* from an editorial article in the *North China Daily News*, a carefully prepared statement of the Bible problem and its solution, and it is not necessary to repeat it here, but among the results the following are of interest:

Upon the recommendation of the Committee on Bible distribution, it was

Resolved, That we heartily thank the Bible societies for the constant and generous aid given by them in Bible translation, publication, and distribution in China, and trust that efforts will be made to render such work still more effective.

In view of the special and serious difficulties which the heathen in China meet with in understanding the Bible, it was voted to request the Bible societies to issue editions of the Scriptures with summaries, headings, and brief introductions and explanations, to occupy no more comparative space than that allowed for the marginal notes in the English revised version; and a committee of twelve missionaries was designated to prepare such explanations; the committee, consisting of two Baptists, two Congregationalists, two Episcopalians, one German Reformed, one German Lutheran, two Methodists, and two Presbyterians, and their unanimous approval being requisite. This committee is composed of the following persons:—Methodist: Rev. William Bridie, Canton, and Rev. James Jackson, Kiukiang; Presbyterian: Rev. J. L. Whiting, Peking, and Rev. William McGregor, Amoy; Baptist: Dr. R. H. Graves, Canton, and Rev. J. S. Whitright, Chingchowfu; Congregationalist: Rev. D. Z. Sheffield, T'ungchow, and Rev. J. W. Pearce, Canton; Episcopalian: Archdeacon Moule, Shanghai, and Rev. F. R. Graves, Wuchang; Lutheran: Rev. A. Kollecker, Tamsui; German Reformed: Rev. Mr. Schaub, Tilong.

Arrangements were also made for the preparation of an annotated Bible for general use and for appealing to the tract societies of Great Britain and America for financial help in carrying the work forward to completion. The following persons were appointed a committee for preparing this annotated Bible:—English: J. W. Stevenson, A. Elwin, Joseph Edkins, D.D., T. Bryson, and A. Williamson, D.D.; Americans: J. L. Nevius, D.D., William Ashmore, DD., C. Goodrich, H. R. Graves, D.D., and H. H. Lowry; Germans: E. Faber, D.D. (chairman), and F. Hubrig.

It was at one time a common impression that when once the Scriptures had been translated into Chinese and printed in the peculiar character of the land, they would be intelligible in all parts of the country, and could everywhere be read by all classes of the people. But experience showed that this was a great mistake. Large allowance must be made for great multitudes of illiterate persons, including the majority of women, who are unable to read the simplest forms

of the language. Then there are numerous local dialects, varying largely from each other, and still more from the classical language, for whom special provisions must be made. And the written language itself is found to be above the comprehension of the humbler classes, whose education leads them to employ a lower grade of speech. In fact the language problem in China presents many first-class complications, and it is a question whether a common basis can be found to which all versions to be circulated in future may be conformed, with such colloquial variations as the necessities of the people shall require.

The Conference grappled with this problem in its general form, and throwing away some long-cherished preferences and prejudices, determined on a general plan for securing harmony and substantial unity. It recognized a necessity for three standard versions: one in the higher classical, or Wenli, one in a much simpler style, or Easy Wenli, and one in the Mandarin Colloquial; and provision was made for the appointment of three committees of a thoroughly representative character, each of which is to be responsible for securing one of the translations proposed. These committees are to select a smaller number of revisers, filling vacancies, should any occur, and superintending the work until its completion. It was further agreed that the text underlying the revised English versions of the Old and New Testaments be made the basis of each version, with the privilege of any deviations in accordance with the authorized version, and that each company of translators and revisers be enjoined, in settling upon the text and in all questions of interpretation, to act in harmony with the other companies. All previous work of translators is to be utilized as far as possible, and liberty is to be allowed, when the time of publication arrives, to substitute such terms for *God*, *Spirit*, and *Baptize*, as may be called for. In carrying forward the work the concurrence and financial help of the Bible societies of Great Britain and America is to be sought, and when completed, it will be the common property of the societies which have given it their patronage.

Another permanent committee was appointed to watch over the matter of translations in the various colloquials, and especially to secure uniformity in the use of the Roman alphabet where the use of that letter is deemed to be desirable.

The Conference also received and put on record various suggestions made by one of its committees in respect to methods of writing Chinese for the use of the blind. Among these was the recommendation of the system of the Braille dots as by far the best for general use, with some special modification of the system in applying it to the Chinese.

This general outline indicates that a large amount of work is laid out, the full fruits of which cannot be realized for several years; but if the same spirit pre-

vails in the committees which survive the Conference and are to represent it in the future, the difficulties which surround the work at its inception will disappear, and the results will be seen in versions of the sacred book which will embody the ripest scholarship of devoted and learned men, and will direct and guide the language of devotion and of instruction for many years to come.

FOREIGN DEPARTMENT.

BOHEMIA.—Just ten years have passed since the organization of a church in Bohemia by the missionaries of the American Board. This was the first, and now there are five, with nearly four hundred members. Important tracts and books have been published during the decade, and the report of the circulation of Christian literature for the ten years mentions the following as the total: Bibles, 4,732; New Testaments, 38,230; Gospel Portions, 31,953; other books, 34,641; tracts, hymns, and papers, 713,498. This circulation has been largely by sale, although a colporteur is not allowed to deliver books to his customers, but can simply take orders to be filled from the bookstore. Every movement of the missionaries is watched by the government with jealous eyes.

LETTER FROM MR. MILNE.

Writing at sea on his homeward way, on the 31st of May, Mr. Milne says:

At Antofagasta we went on shore and spent about two hours with Mr. Penzotti. He was waiting for a colporteur from Coquimbo, with whom he had been in correspondence, and was expecting him to join him at that point, and proceed with him to the interior of Bolivia, and with the view of remaining either at Potosi or Sucre till another colporteur shall join him, when they will work together, visiting such places as may be accessible from the established centre.

Mr. Penzotti has arranged with another young man of his acquaintance at Iquique to start for La Paz to join Arancet at the close of June. We shall thus have two centres of work in Bolivia, and I think we may now fairly regard that country as permanently occupied by us, and in all probability it will not be long till the Methodist Episcopal Church establishes work in La Paz.

At Coquimbo we went on shore and saw the Christian workers whom we had met on our way to the north.

At Valparaiso we were met most cordially by all the brethren, both of the Bible Society and of the Presbyterian Mission. Dr. Drees preached on Sunday morning in the Union Church, and in the evening for Mr. Vidamis, while I took Mr. Thomson's meeting on the Seamen's Bethel in the morning, and Mr. Dodge's in the evening.

JAPAN.

Mr. Loomis wrote in the latter part of June that arrangements were in progress for the consummation of the plan for uniting the work of the Bible societies, which was to go into effect on the first of July. He says:

The cold and wet spring has resulted in a very small crop of wheat and barley, and rice is more expensive now than at any time since 1868. The distress among the poor is very great, and all are feeling the large advance in the cost of living. Money is becoming more and more scarce, and so the sale of books has fallen off continually. It is probable that all the colporteurs will have to be employed on a different basis, and a support guaranteed them irrespective of their sales. Thus a general re-adjustment of the work in the field is inevitable, and would have had to be made had there been no union.

The present minister of foreign affairs is understood to be favorable to Christian work, and the vice-minister is a church member, and also a supporter of Christian work. It has also been ascertained that the Japanese officials do not object to persons using passports for missionary purposes, and we are thankful for this more hopeful aspect of affairs.

One of the missionaries at Kobe writes: "I am just in from a long tour in the country through Sanaki and Iyo, and I find much to encourage. If the missionaries who feel that their services are no longer needed or appreciated could do more in the country I believe they would feel differently. I certainly see no indications that we are not appreciated."

Prof. Bradbury, of Saga, has done much good by selecting and superintending a colporteur for that section. In sending the last monthly report he writes: "There are some Shintoists here, haranguing the people against Christianity. They have used very gross and very violent language. One of them, Adachi, claims to have been a Christian once, and to have discovered for himself that Christianity is a fraud. My impression is that they will do little harm, as the absurdity of much that they say is manifest, while their own purity and sincerity are not so manifest."

For the Bible Society Record.

JAPANESE WOMAN AND THE BIBLE.

When I went the first time to Sapporo, the capital of the northern province of Japan, having learned that there were several Christian women in the place, and wishing to become acquainted with them I invited them to my house for a social and religious service. All the women in the immediate vicinity of the place were invited also. During the preliminary talk, before the reading of the Scripture, my attention was attracted by the gradual earnestness of manner with which one of the women of the neighborhood seemed to be listening. When we began the reading we were all surprised to hear her exclaim that she had a book like the one we were reading. We thought it must be a mistake, as she had told us when we invited her that she had never heard anything about Christianity, had never attended a Christian meeting, and should not know what to do. But after examining our books

she insisted that hers was the same and hastened to bring it. Yes, it was the Bible. Upon inquiry as to how she had obtained it we learned that when leaving the south to go north with her husband, who was in the employ of the government, as they passed through Yokohama to take the boat, thinking she might be lonely in Sapporo, she stopped at a shop where she saw some books and purchased one. She did not know what it was, but she said that when she opened it it looked interesting, and being a large book it would give her reading for a long time. She had read it and liked it, but there was much she did not understand. She saw but few people, and no one to whom she spoke about the matter seemed to know anything about it or care. Her husband had laughed at her. But during the two or three years she had been there she had read it much, had wept over the beautiful but sad story of the crucified Lord, and over her own sinfulness. And now with a face lighted with joy she learned of the thousands who loved the book, and that she could have the help to understand it which she had so longed for, which help, as she said, the Lord had sent to her very door. I have only to add that she first, then all her household, were baptized.

S. C. S.

PROFITABLE STUDY OF THE BIBLE IN JAPAN.

In *Life and Light for Women* Miss Ida MacLennan tells her experience in teaching the Japanese, and what came from the use of the Bible as a text-book. She says:

When I came here in October I was the only foreigner within a radius of a hundred miles, in fact the only English-speaking person. With a native servant I soon set up housekeeping. There had never been any foreign teaching in the place except four weeks which I gave them last year, and about as long a period the year before by Miss Talcott. I took three hours in the girls' school, a class of young men in English at three, and one of teachers at four for an hour and a half. There were only four young men at first, but the class now numbers twenty-five, while I sometimes have thirty.

At first on the Sabbath I had no work, as all the Bible classes were in Japanese. After the second Sunday, however, I taught, through the head teacher of the girls' school as interpreter, a lawyer who had recently come from Tokyo. He began the study of the Bible simply because he found time hang heavy on his hands, and thought it a good time to learn English. We began with Matthew, and by the time we reached the third or fourth chapter he was thoroughly interested. On the day we came to the fifth chapter he invited the judges and all the lawyers he knew to his house to meet me. These men, almost without exception, hated Christianity. There were thirteen of them. My interpreter, an earnest Christian girl, did her best, and the men listened with the closest attention. Since this, two have studied with the first gentleman who began. Then two others, most bitter, have bought Bibles and commentaries and are studying alone. The first man has asked for baptism and gives strong evidence of a change of

heart. His mother, who at first would not come into the room, or even speak to me, though she listened outside of the room, now comes in for teaching with her son. It is beautiful to watch his character develop, and see the happy change coming over the mother.

The two lawyers who came are both earnest students and are not far from the kingdom. The young men who began to study English in February were willing to have lessons from the Bible on Fridays. This also I teach through an interpreter. We took up the Book of John, and they soon became so interested they begged for another hour's teaching. I could not give it unless they would go to Sunday school. When I proposed this I thought they would demur, but there was not a dissenting voice. I have a class of thirty young men on Sunday morning. One was baptized in January and another will be in March, while many are becoming deeply interested. Of course my work amounts to little compared with that of others, but it is a blessed thing to serve even a little. I console myself with the thought that some of these may one day exert a great influence, and so the time may not be lost. This one judge, we hope, will open the way to the hearts of others, and to their homes among the official classes as yet unreached. He is a man well known and highly respected, and better still, so full of the Spirit that he cannot keep quiet. Already his conversion has led his colleagues to feel more friendly toward Christianity, and the discussion of his case created an interest in the normal school—one of the strongholds which nothing else has been able to move.

BIBLE DISTRIBUTION IN CHINA IN 1889.

[FROM THE GENERAL STATISTICS PREPARED FOR THE SHANGHAI MISSIONARY CONFERENCE BY THE REV. JOHN W. DAVIS, D.D., OF SOOCHOW, MISSIONARY OF THE SOUTHERN PRESBYTERIAN CHURCH.]

Bible Societies.	European or American Agents and Colporteurs.	Chinese Agents and Colporteurs. tears.	Corpor- Bibles.	New Testaments.	Portions.	Total.
British and Foreign..	12	128	870	8,283	215,654	224,807
National of Scotland.	3	54	2	5,398	204,860	210,260
American.....	6	31	582	8,721	221,617	230,920
Total.....	21	213	1,454	22,402	642,131	665,987

BIBLE WORDS MEMORIZED.

We think it doubtful if many Sunday schools in this country could give a better record of Bible memorizing than the following report from the day schools in the Foochow Mission. Mrs. Baldwin writes: "Ninety-five pupils have studied the Gospel of Mark; eight have repeated the whole book, one has repeated ten chapters, nine have repeated nine chapters each, four eight chapters, six seven chapters, six five chapters, eight four chapters, twenty three chapters, twelve two chapters." Missionaries in China evidently have not progressed so far as to consider the Bible a forbidden book in daily school routine. What treasures of future blessing these Chinese boys and girls are laying up for themselves!—*Life and Light for Woman*.

WOMAN'S WORK FOR WOMAN IN THE MADURA MISSION.

Twelve of the Bible-women in Madura are working with Miss Houston, and report they have sold or given to their readers about a hundred Bibles, Testaments, and Portions, half of them being copies of the Gospels. As Miss Houston says: "It seems most necessary to teach the women, now that so many of the men are educated; for the women, and especially the old, superstitious women, have a great influence over the whole household, the most highly educated men often having given in to their silly, harmful notions."

A young man, who had just been married and was going into his own house, called a Bible-woman, and asked her to teach his bride to read the Bible and give her some good advice, so that she would be contented and happy to stay at home instead of gadding about and gossiping with her neighbors.

A woman who was troubled lest her Bible should be taken from her, committed to memory over a hundred and fifty verses, saying that if she was deprived of her Bible she would still be sustained by her verses, as the camel is sustained in his desert journey by the large supply of water he drinks before it.—*Life and Light for Woman.*

POWER OF THE TRUTH IN HEATHEN LANDS.

One of the missionaries in the Garenganze country, Mr. Swan, reports that some of the Biheans and Bailundas, who were travelling for trade in that interior region, seven hundred miles from their home, were talking with him one day about fair dealing. Mr. Swan was surprised to hear one of them say to a companion: "Look at those boys in Bailundu! They are accepting the word of God, and will not keep a needle if they find one, without trying to find out the owner. Jehovah taught them that." This was a striking illustration both of the far-reaching influence of character, and of the relation of the people of Bihe and Bailundu to the tribes in the far interior of Africa with whom they trade.—*The Missionary Herald.*

THE LANGUAGES OF AFRICA.

The languages of Africa are not mere jargons of sound, as they first appear to us, and as, in fact, any foreign language first appears to us. Most of the languages of Africa are euphonious, etymological, and simple. In some respects there is considerable order. As for instance, *Wa* prefixed to the essential word of a country refers to the people; the prefix *M* means man or individual; *U* means place or locality; and *Ki* indicates the language of the people. So that Wagogo is the people of Gogo; Mgogo is a Gogo man; Ugogo is the country of Gogo; and Kigogo is the language of Gogo. It would therefore be improper to speak of the people of Wagogo; or of the Mgogo man or woman, or of the country of Ugogo, or of the Kigogo language; it would be tautology.

There are no silent letters in these African lan-

guages; they are mostly spelt and should be pronounced phonetically, and nearly all the nouns and verbs have an etymological meaning. In speaking, this is much assisted by peculiar emphasis of voice and gesticulation. On account of this etymological characteristic, if a person or thing essentially changes character, the name is changed; so that two rivers flowing into one do not retain the name of either, but take a new name. If a river of unusually even current becomes permanently obstructed, or finds a new channel, or from some cause becomes permanently dry, it assumes a new name. Any great or strange event in a person's life changes his name; so of a place or country.—*The African Repository.*

THE BIBLE FOR THE ANEITUMESE.

The poor Aneitumese, having glimpses of the word of God, determined to have a Holy Bible in their own mother tongue, wherein before no book or page had ever been written in the history of their race. The consecrated brain and hand of their missionaries kept toiling day and night in translating the book of God; and the willing hands and feet of the natives kept toiling through fifteen long but unwearying years, planting and preparing arrowroot to pay the £1,200 required to be laid out in the printing and publishing of the book. Year after year the arrowroot, too sacred to be used for their daily food, was set apart as the Lord's portion; the missionaries sent it to Australia and Scotland, where it was sold by friends, and the whole proceeds consecrated to this purpose. On the completion of the great undertaking by the British and Foreign Bible Society, it was found that the natives had earned as much as to pay every penny of the outlay; and their first Bibles went out to them purchased by the consecrated toil of fifteen years.

Some of our friends may think that the sum was large; but I know, from experience, that if such a difficult job had been carried through the press and so bound by any other printing establishment, the expense would have been far greater. One book of Scripture, printed by me in Melbourne for the Aniwans, under the auspices of the Bible society too, cost eight shillings per leaf, and that was the cheapest style; and this the Aniwans also paid for by dedicating their arrowroot to God.

Let those who lightly esteem their Bibles think on these things. Eight shillings for every leaf, or the labor and proceeds of fifteen years for the Bible entire, did not appear to these poor converted savages too much to pay for that word of God which had sent them the missionaries, which had revealed to them the grace of God in Christ, and which had opened their eyes to the wonders and glories of his redeeming love. They had felt and we had observed that in all lands and amongst all branches of the human family the Holy Bible is, wheresoever received and obeyed, the power of God unto salvation: it had lifted them out of savagery and set them at the feet of the Lord Jesus.—*Autobiography of J. G. Paton.*

A FEW years ago mention was made of a brother and sister in Cuba who, having inherited a Bible, could dispose of it in no other way than by cutting it

in two and each taking half. But a colporteur of the American Tract Society tells a more interesting story of a Bible he gave to a negro in the mountains of West Virginia. The next time he saw it, behold! all the Old Testament was gone. The owner, being asked to explain, said with tears in his eyes that an aunt living five miles away, and a brother nine miles, had visited him, and each wanted the Bible. After praying over the matter they concluded to make a division. The owner kept the New Testament, and divided equally the Old between the others. And it was found that each had made good use of what they thus acquired. Surely there is still call for the Bible Society to multiply copies of the sacred word. Alas, how many with the word at hand utterly neglect it!—*The Christian Intelligencer.*

THE MISSIONARY CONFERENCE ON BIBLE WORK.

(FROM THE NORTH CHINA DAILY NEWS).

For the space of forty years there has been a serious and a hitherto insurmountable difference of opinion among the missionaries in China in regard to the proper method of translating the Bible into the Chinese language. These differences were based partly upon the question as to the most suitable Chinese characters to be used in rendering the words, "God," "Spirit," and "Baptize," and partly upon the question as to the general principles which should govern Bible translation. In proportion as missionaries occupied a wider area in China, and the numerous dialects were more perfectly understood, difficulties of Bible translation, already great, were much increased. Missionaries living in the vast regions throughout which Mandarin is the spoken language, have been, for the most part, content to employ the translations made in that dialect; while those working in the central and southern coast provinces found it necessary to commit to writing the local dialects of these provinces.

Within recent years, several scholars, in parts of China widely separated, have made two additional translations of the New Testament, neither in the literary style, nor in that of the Mandarin dialect, but in a compromise between the two, with a view to reach a class of readers for whom the former is too high, and the latter too low. The result of this perpetuation of all the old translations, with the addition of so many new ones, has been a bewildering multiplication of versions, the evil of which has been universally felt and vainly lamented.

Perhaps the most intractable element in the problem has been unavoidable, namely, personal feeling. The fires of the fierce controversy waged early in the fifties, which covered China with tracts and replies on each side of disputed questions, have indeed died away; but the conviction that this translation is better and more faithful than that, and therefore to be exclusively recommended, has on all hands survived in undiminished strength. The feeling that a revision, and perhaps even a wholly new translation, ought to be made, and that when made it ought to be a "union version," has been widely prevalent. But the practical basis of such a version was no sooner discussed than it was at once perceived that the per-

sonal elements were extremely delicate; and the adjustment of the relation between the proposed new version and those already existing, was a matter upon which there was but a remote and tenuous prospect of agreement. At the very opening of the Conference, it became evident that whatever else might be accomplished, a "union version" of the Scriptures was beyond the pale of rational expectation.

Such, generally speaking, being the conditions of the question, what did the Conference do about it?

It may be replied in brief, that it appointed committees of able men to consider and report upon each branch of the subject. The translators, as well those who were absent as those who were present, exhibited upon all sides a most gratifying spirit of concession in the interests of harmony. The result was a series of reports from these committees which showed that after full consultation, absolute unanimity had been reached. The terms of adjustment have already been published in the reports of these committees. The reports themselves define clearly and with precision the conditions under which the new versions are to be made. The method by which was settled the crucial question, who the translators should be, was simplicity itself, yet so obviously reasonable that no exception to it could well be taken. From an extended list of nominees, the Conference itself chose by printed ballots three "executive committees," one for a revised version in the high classical style, another for a revised version in the easy classical style, and a third for a revised version in Mandarin. It is the duty of these committees to choose the translators, and when the versions shall have been completed, to superintend their publication. Two of these committees were to be composed of twelve persons, five English, five American, and two German. The committee for the Mandarin version, however, was to be made up of ten persons chosen without reference to nationality. When the ballots for the last named committee were counted, it was found that, as the Chinese proverb runs, "The voice of the multitude is the voice of the sage," for the wholly unanticipated result was the selection of five Englishmen, four Americans, and one German, and these ten persons represented ten different societies. The vote by which these executive committees were made the unanimous choice of the Conference was more than a mere formality. It represented a hearty acquiescence in a reasonable plan by which Bible translation in China may be simplified, unified, and perfected.

In addition to the versions already named, a committee was chosen with reference to the rendering of the Scriptures into the various vernacular dialects of the empire, and other committees reported upon the best plans of reproducing the Bible and other books in styles adapted to the blind and to the deaf and dumb.

The action thus taken in regard to a version of the Scriptures uniform for all China, was happily characterized by its senior member as "the crowning work of the Conference," and in the view of those qualified to express a sober opinion it is easily worth all that the Conference has cost.

It has long been felt that there is a pressing need of

a Bible in Chinese, with summaries, chapter headings, and brief explanations. Practical steps have been taken by the Conference toward securing this important result; and it is hoped that the fruits of this labor will be accepted and published by the Bible societies.

It has likewise long been the conviction of a large majority of the missionaries in China, that in addition to the Bible just described, there is an urgent necessity for an edition of the Bible with annotations. The nature of this need was made clear in the forcible paper on this subject presented by Dr. Williamson, as well as in numerous cogent speeches from missionaries representing every part of the empire. The Conference elected by ballot an executive committee, similar to those chosen for the new versions, and it is the duty of this committee to choose suitable persons to prepare the needful annotations. Prudent provisions requiring unanimity on the part of the annotators, who represent all the denominations, guard against the introduction of unsuitable notes. A union annotated Bible ranks next in importance to a union version, as an item of capital importance.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—The month of June has been a very busy month with the Superintendent of this field, and the work shows signs of improvement all along the line. The auxiliaries are selling more books than they have in any corresponding month I have been in charge of the work. This feature of the work I regard as very encouraging.

The churches are everywhere taking interest in the work and promise larger collections this year than ever before.

GEORGIA.—On the first Sunday in June I preached in the Methodist Church, Marietta. On the second, in the morning, I preached at Marshallville, and at night attended the anniversary of the Bible Society of that place.

Between Sundays I visited the Barton County, Dalton, Marietta, Rome, Macon, Houston County, Fort Valley, Terrell County, and Albany Bible Societies, and attended the sessions of the Dalton and Eastman District Conferences. The latter pledged \$120 in aid of the effort to place the Bible in the hands of every child in Georgia that can read.

ILLINOIS.—I send herewith six auxiliary reports, to wit: Alton and vicinity, Knox, Kendall, Madison, Morgan, and South DeKalb Counties. This is a very good group of auxiliaries, quite up to the average, and in some respects above it. They are all in good financial condition—most of them have been thoroughly canvassed, and Knox, South DeKalb, and Morgan make very liberal donations to the American Bible Society this year.

INDIANA.—Heavy rains in the early part of June, and very warm weather in the latter part, interfered somewhat with the work among the churches. I however visited ten auxiliaries, held four anniversaries, delivered nineteen sermons and addresses, and trav-

elled 812 miles. The effort to find out and supply with the Bible the destitute in the Sunday schools strikes a responsive chord, and will identify the churches more closely with our work.

KENTUCKY AND TENNESSEE.—The toil and travel of the month have been unusually onerous. I have been absent from home twenty-six and a half days, and have travelled 3,181 miles. The appointments were as diverse as important. Five of them were in the State of Tennessee, the eastern, middle, and western divisions. One appointment in Kentucky.

I visited the auxiliaries of Humphreys, Wilson, Rhea, Warren, and Coffee Counties in Tennessee, and the churches of Shannon and Sardis in Mason County, Kentucky.

The anniversaries were very satisfactory. The contributions exceeded those of my former visits. Besides, I visited three district conferences. The work of canvass and supply is going on with unusual interest. Twenty-four county agents and colporteurs are at work. I have been distributing quite extensively the circulars about supplying the Scriptures to Sunday schools, and they are exciting much interest.

LOUISIANA AND MISSISSIPPI.—The first Sunday in June was spent in West Point, Miss., preaching in the Methodist Church in the morning, and holding a union meeting in the same at night in the interest of the local Bible society.

The second Sunday in the month was spent in Meridian, Miss., in the interest of the Lauderdale County Bible Society.

The third Sunday was spent in Jackson, Miss., preaching in the Presbyterian Church in the morning, and holding a union meeting in the same at night in the interest of the local Bible society.

During the following week I attended the Columbus District Conference of the Methodist Episcopal Church, South, which was held at Louisville, Miss. The brethren not only received me cordially, but gave me a night for presenting the Bible cause.

MICHIGAN AND WISCONSIN.—Colporteur Nash and Colporteur Cushing, one in Southern Michigan and the other in Northern Wisconsin, received inhuman treatment at the hands of some lawless characters. The assaults were wholly unprovoked; they are earnest, yet wise and prudent men. Mr. Nash was reported dead, his condition was so serious. In each case the people rose in indignation to resent the wrong done the men and the insult given the Bible cause—making true the word, “The wrath of man shall praise Him.”

Colporteur Cushing, in pushing the difficult and much needed work in Northern Wisconsin, has been compelled to spend several nights alone in the forests. In making his way from one settlement to another he found the trail so obstructed with fallen trees that he could not advance. The night came, and with the night he found himself surrounded by a pack of wolves, and took refuge in a tree till morning.

The annual meetings that I have attended have been full of interest and encouragement.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—On the first Sabbath evening, the annual meeting of

the Douglas County Bible Society was held in the Methodist Episcopal Church of Alexandria, Minn.; the Methodist Episcopal, Congregational, and Swedish Baptist churches united upon this occasion. This interesting meeting was addressed by Rev. R. C. Grose, Rev. S. M. Wilcox, and your District Superintendent.

On the 8th, I was at Morris, Minn. In the morning I preached to an attentive audience in the Methodist Episcopal Church, and in the evening the anniversary of the Stevens County Bible Society was held in the Congregational Church. The president of the society, the pastors, and your Superintendent spoke at this meeting.

NEW JERSEY AND DELAWARE.—Your Superintendent has had a busy month, and found cause for encouragement in most parts of the field visited. Among the interesting Sabbath services were those in the Congregational Churches at Westfield and Bound Brook, N. J., where I found vigorous congregations, enterprising pastors, and the Bible cause received generous contributions. I have attended the annual meetings at Morris, Mercer, and Sussex County Bible Societies, during the month of June. Large congregations were present at all the services, and the meetings were a success.

June 15th your Superintendent preached in the morning to the united congregations of the Presbyterian and Methodist Episcopal churches, at Andover, N. J., and in the evening addressed a union meeting of the Methodist Episcopal, Baptist, and Presbyterian churches at Newton. Congregations were large at both places.

The plan of the American Bible Society to secure to every Sabbath school scholar, able to read, a Bible of his or her own, is meeting with general favor, and is creating an interest that must result in great good.

TEXAS.—During June I held three meetings with auxiliaries, viz.: Anderson, Leon, and Milam Counties. At the last named the attendance was good and the interest encouraging.

I visited the Annual State Convention of the Christian Church, assembled at Taylor. About two hundred delegates were present. I was kindly permitted to address the Convention and lay before it, "The Great Undertaking of the American Bible Society,"—a Bible for every child in the Sunday schools who can read. Resolutions were passed endorsing this noble undertaking and promising co-operation.

MISCELLANEOUS.

A VETERAN'S LOVE FOR THE BIBLE.
The recent death of General Clinton B. Fisk causes many men to feel that they have lost a beloved friend. A personal letter, written months ago to one of the Secretaries of the Bible Society, may be printed in these columns without impropriety, as illustrating the solace and help which he was accustomed to find in the Holy Scriptures, and his confidence that nations, as

well as men, must turn to its pages for guidance and light:

NEW YORK, Jan. 30, 1889.

MY DEAR DOCTOR:—Please accept my thanks for the "Power of the Printed Bible," which I have perused with unusual interest. I wish it might be read in every pulpit in the world, and by every pew-holder. We cannot *too* often invite the attention of Christian believers even to the great value of the "word of God."

I am grateful every day for the growing interest in my own soul for the simple Scriptures without note or comment, and although leading rather a busy life as you well know, I have in this month of January given careful reading to the Four Gospels and Book of Psalms and the Prophecy of Isaiah.

Good old John Bunyan told the world that the "Pilgrim's Progress" was born out of his love of the Holy Scriptures; that the Bible was its great model. This same old pilgrim through all his works demonstrated the devout earnestness with which he studied the divine word. In one place he tells us, that when a restless wanderer after rest he was battling with fierce temptation and beset with error, he found "the Bible was precious to me in those days." In speaking of the pressing want of the times in which he then lived, he very well expresses a pressing want in the times in which we live, in the following words: "There wenteth then in the hearts of God's people, a greater reverence for the word of God than to this day appeareth among us; and this let me say, that want of reverence for the word is the ground of all the disorders that are in the heart, life, and conversation of Christian communion." In that Bunyan saw with a seer's insight and spoke with a prophet's inspiration. I wonder that our pulpits do not say more about the divine word, take the Bible as a whole, as the foundation on which everything beautiful and substantial must be reared.

Spain's great orator, Castellar, in the most wonderful speech he ever made in the Spanish Cortes, in contrasting the French with our republic, said among other things, that the republic in the new world will endure, because it is founded on that antiquated book called the "Bible." The French republic will perish, for it lacks the moral foundation.

I thank my God on every remembrance of the great work done by the Bible Society. God bless you and all who are pushing its great work.

Very faithfully yours, CLINTON B. FISK.

GEORGE H. STUART.

The Life of George H. Stuart. Written by himself. Edited by Robert Ellis Thompson, D.D. Philadelphia; J. M. Stoddard & Co. 1890.

Several things are noteworthy about this autobiography. First, that it should have been given to the world so soon after the death of Mr. Stuart, which occurred on the eleventh of last April. Second, that the contents of the book were, in the main, dictated and not written by Mr. Stuart. The work was undertaken at the instance of friends, who rightly felt that the incidents of his personal experience, told as he recalled them to mind, would be

useful to those who were to come after him in the busy affairs of life. Not for his own sake, but for the good of others, he consented. It was fortunate that a friend, Prof. J. H. Gilmore of Rochester, who was in the way of meeting him frequently at Clifton Springs, could take down in shorthand the story of his life as it fell from his lips, and that one of his students had the ability and leisure to make a type-written copy of the notes, which were then edited by Dr. Thompson of the University of Pennsylvania.

Mr. Stuart's days were filled with usefulness, and in an unusual degree he lived for others rather than himself. He had also a rare faculty for enlisting the enthusiasm of other persons in measures which were very dear to him. He was conspicuous as a leader in many works of beneficence, but what he regarded as the great work of his life was in connection with the Christian Commission, of which he was chairman from its organization in 1861.

Mr. Stuart was for nearly twenty-five years one of the Vice-Presidents of the American Bible Society, and in 1866 he represented it as a delegate at the anniversary of the British and Foreign Bible Society. In the course of his address on that occasion he held up to view a five pound note which had been sent during the war by an English woman, in a letter addressed to President Lincoln, "to buy Bibles for the poor wounded soldiers of the North." He told also how the capacity of the American Bible Society was taxed to its utmost during the war. "Although capable of throwing off, through its steam-power presses, twelve copies of the word of God every working minute, there were times when the demand from the army was such that these presses were unable to meet it, and it never fell during all that time below the issue of nine copies per minute. When the war commenced we had an army of 16,000 men scattered from Maine to California, but in the course of the war there were called into the field 2,000,000 of men—young men from schools and seminaries—young men unused to the hardships of the battle-field; and the Christian people of the land felt that we ought not only to follow these young men with our prayers, but that we ought above all to furnish them with the bread of life, through the gospel of Jesus Christ. During the four years of the struggle there were distributed, among the army and navy alone, over 2,000,000 copies of God's word, in whole or in part. The principal agency for that distribution was the United States Christian Commission, which circulated 1,466,748 copies, all of which were received gratuitously from the American Bible Society, with the exception of 15,000 copies forwarded to us from your own depository; and I am here to-day to return you our grateful thanks for that contribution. It was one of a most welcome description, and there was hardly an officer commanding a corps, division, or brigade in the whole army who was

not supplied with one of your substantially-bound volumes. We not only received from this society 15,000 copies of God's word, but we also received an assurance that if we drew at sight our drafts would be honored. We felt grateful for that noble offer; but, thanks be to God, our own Society had means placed in its treasury which enabled it to meet every want."

He concluded by saying: "God bless the two Bible Societies! God bless the Queen of England; long may she reign over a free and prosperous country! God bless the President of the United States!" but before he could resume his seat, the Earl of Shaftesbury, who presided, jumped to his feet, and grasping Mr. Stuart by the hand, amidst the intense excitement and general applause, re-iterated his prayer, reversing the order—the President before the Queen.

DIVINE AUTHORSHIP.

The Bible is justly called the Book of books. It contains sixty-six books written by forty or fifty different persons. Living centuries apart and in different countries, they produced a volume that is harmonious in theme, purpose, and spirit. Some were historians, some prophets, some kings, some priests, some poets, and some herdsmen and fishermen. During the construction of the book, nations were born, grew to maturity and passed away; languages were invented and lost; territories were discovered, populated and depopulated; forms of government were established and overthrown; races of men appeared and disappeared. The writings in this book span the history of the world for four thousand years after the origin of man. The first chapters are the most ancient of syllabic writings, and the only ones that give an intelligent account of the origin of things, and the earliest facts of human history. This book is the only one that explains man's condition on earth, his original relation to his Creator, his altered relations by reason of his own act, and his renewed relations by the act of God. In treating of these relations some of the writers merely narrated facts, others gave graphic descriptions; some rose to heights of eloquence, others wrote sublime poetry, and some reasoned profoundly on the great themes of divine and human thought.

There is in this marvellous volume a unity not only of theme, but of treatment and illustration, which cannot be accounted for on any other ground than that of supernatural authorship. It is impossible for two authors to originate, compose, illustrate, and complete a literary work alike even if they be contemporaries and surrounded by the same conditions. Originality implies individuality, and the individuality must possess the entire work to preserve its unity. This is the prominent mark of its authorship. If the Bible is not wholly the word of God this unity could not exist, manifestly because the writers living at such distances of time and space could not harmonize their works and preserve it.

Attributing to God the same freedom and wisdom we do to a human author in the selection and use of the material which is necessary to the unity and

pertinent to the theme of his work, it is presumption to say that much of the Bible is immaterial, imperfect, and merely human. Critics assert that there are many trivial things in the Bible which could not be the subject of divine notice and inspiration. How do they know what is trivial and what is important in God's view and purposes? Besides, every great work and system is mainly made up of what is seemingly trivial. How often the seemingly trivial point is the pivot on which the greatest events turn and by which the most momentous results are determined. Nature abounds in things apparently trivial, which the scientist pronounces essential, and without which the book of nature would be defective and misleading. The multiplicity and minuteness of the details in the Bible, which are the occasion of hostile criticism, afford one of the best proofs of its inspiration and authenticity. Their verification is the evidence of divine superintendence. As far as historical and archaeological investigation has gone over the Biblical fields, it has verified its minutest particulars. Professor Rawlinson in his "Historical Evidences," says: "My studies, which have lain for the last eight or nine years almost exclusively in the field of ancient history, have convinced me more and more of the thorough truthfulness and faithful accuracy of the historical Scriptures. Circumstances have given me an intimate knowledge of the whole course of recent cuneiform and hieroglyphical discovery; and I have been continually struck with the removal of difficulties, the accession of light, and the multiplication of minute points of agreement between the sacred and profane, resulting from advances made in deciphering the Assyrian, Babylonian, Persian, and Egyptian records. . . . It is evident that the entire historical framework in which the gospel is set is real; that the facts of the civil history, small and great, are true. A comparison of its secondary or incidental facts with the civil history of the times, as otherwise known to us, reveals an agreement so multitudinous and minute as to constitute in the eyes of all who are capable of weighing historical evidence, an overwhelming argument in proof of the authenticity of the whole story." The Bible vindicates itself in every question as the book of God. It is the product of his omniscience, and continues to be the subject of his protecting providence. Men perish, and their systems and imaginations, but the word of God endureth forever.—*New York Observer.*

THE Bible contains many strange records. Marvels are to be expected in a book bearing the divine impress. Mysteries are found in the world of matter; also in the realm of mind; how much more in the domain of spirit! They abound in the region of life; likewise in that of death. Events constantly occur which surprise and astonish us. Nature, providence, grace, and revelation are replete with anomalies. Because an occurrence lies beyond our power of explication does not argue its impossibility, or require our denial of its verity. Nothing is to be repudiated simply because it exceeds our comprehension, or falls not within the range of our experience. This would be to make ourselves judges of things beyond our province, and to erect our dictum in the place of

God's. This would be to set a premium on ignorance and conceit, to constitute the finite a standard of measurement for the infinite, and to make our capacity the limit of the knowable.—*The Presbyterian.*

THE FORBIDDEN BOOK.

And what was the Forbidden Book? Was it some book of State secrets, which nobody but the king or his councillors dare ever get a look into? Or some book of old astrology, or of hidden things, like what one reads of in the fairy tales? Or some bad book, which no one ought to touch?

Oh no; it was none of these.

What, then, was it? What book could it be?

It was the Bible.

The Bible!

Yes; it was the Bible.

But the Bible is a good book; it is the best book in the world. Why forbid people to read it? And who could dare to do that?

My children, there was once a time in England, not to speak of other countries, when the Bible was a forbidden book, and it was the church of those days that forbade it. It is long ago now, some four or five hundred years. The Church in England was then the Church of Rome. The Bible was hardly known except to the clergy, and they read it in the Latin language. It was their opinion that, if the people could read the Bible in their own tongue, much harm would come of it. They kept it to themselves, therefore, and forbade it to the common people. This was not the opinion of Tyndale, and he translated the New Testament, as you know, into English. But his noble work cost him his life. To his sorrow he found that the best of books was a forbidden one.

Then came, slowly at first, afterwards quickly, great changes. The mind of the nation was moved; its heart was touched. The Reformation came; the Church of Rome gave place to the Church of England. Many new ways came in; many new truths. And, among the rest, the new translation into English—no longer forbidden now—of the old Bible.

All of you, except the very little people, know all this quite well. You certainly should know it. I am grieved to have to add that many older people who know it—or knew it once—seem to forget it. They do not mind. They do not seem to care if the old dark ways and beliefs were to creep, like twilight, back again, but I hope you will keep in mind the days when the treasures of the Bible were forbidden to the English people. What treasures they are!—treasures of thought, of hope, of peace, of liberty, of eternal life. May the days never come back again to the land when the word of God shall be forbidden!

They will never come back, you say. People wouldn't have it. Those were old days.

They were. And yet I received, only this morning, a piece cut out of a newspaper which reads as if those dark days were not gone yet. I will print some of it here, that you may read it for yourselves.

A colporteur laboured very successfully in a district of this province. He is a man of intelligence, piety, and great zeal. He sold a large number of New Testaments; and used to gather the neighbors into his house to study of an evening the Holy Scrip-

tures. The priest got to know this; the colporteur was denounced; the people were warned against him; and the priest went from house to house, taking from the people the copies of the New Testament [they had in their possession, and their own free purchase. Then, after mass on the Sunday morning, the books were publicly burned in the square in front of the church."

When was this, and where? Surely it is a story of the dark times long ago.

Oh no; it happened only a month or two ago, and in a British province; it was in Montreal. No wonder, indeed, the writer goes on to say:

"This incident reads more like an incident in the life of William Tyndale than a story from the close of the nineteenth century."

There is one thing it shows, I am afraid, but too clearly—that the Church of Rome is unchanged still, and that, were she to rule over England again, the Bible would still be a *Forbidden Book*."—*Selected.*

AMERICAN BIBLE SOCIETY.

AN ACROSTIC.

All things were made by Him; and without him was not anything made that was made.—*John i. 3.*

My help cometh from the Lord, which made heaven and earth.—*Psalm cxxi. 2.*

Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength.—*Isaiah xl 30, 31.*

Rejoice in the Lord always: and again I say, Rejoice.—*Phil. iv. 4.*

In all thy ways acknowledge him, and he shall direct thy paths.—*Prov. iii. 6.*

Commit thy works unto the Lord, and thy thoughts shall be established.—*Prov. xvi. 3.*

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.—*Matt. vii. 7.*

Now know I that the Lord sareth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.—*Psalm xx. 6.*

Behold, I stand at the door and knock: if any man hear my voice and open the door I will come in to him and sup with him, and he with me.—*Rev. iii. 20.*

If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not: and it shall be given him.—*James i. 5.*

But let him ask in faith, nothing wavering, for he that wavereith is like a wave of the sea driven with the wind and tossed.—*James i. 6.*

Let not your heart be troubled: ye believe in God, believe also in me.—*John xiv. 1.*

Evil men understand not judgment; but they that seek the Lord understand all things.—*Prov. xxviii. 5.*

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able.—*Luke xii. 24.*

Open to me the gates of righteousness; I will go into them, and I will praise the Lord.—*Psalm cxviii. 19.*

Come unto me all ye that labour and are heavy laden, and I will give you rest.—*Matt. xi. 28.*

Incline my heart unto thy testimonies, and not to covetousness.—*Psalm cxix. 86.*

Every word of God is pure: he is a shield unto them that put their trust in him.—*Prov. xxx. 5.*

Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.—*Isaiah xxvi. 4.*

Ye are my friends if ye do whatsoever I command you.—*John xv. 14.*

IN TIME OF NEED.

Yes, you may do without your Bibles in the heyday of prosperity, when the sun shines and the birds sing and not a breath ruffles the surface of your summer sea. You may then possibly afford to rest satisfied with barren theoretic views, or the chill of skeptic creed—to regard the sacred Oracles as the effete record of a bygone economy, antiquated sophistries, some writings of Palestine peasants and fishermen, which the superstition of an after-age has palmed upon a too credulous world. But wait till the sky is clouded, and the wind moans, and the hurricane of trial is let loose: and where are you without those discredited pages *then?* No poetry, no philosophy can hush the sorrows and satisfy the yearnings of the crushed and broken spirit as that Book of books has done. When no other panacea is of any avail, it has put courage into fainting hearts, peace into troubled hearts, and hope into despairing hearts. Greece and Rome! Socrates, Cicero, and Plato! You have, we allow, served us heirs to many golden maxims—beautiful fantasies, which read pleasingly in the sunshine, lulled by the ripples of the brook and the music of the grove—life all ecstasy and rapture. But for the soul which, in its hour of bitter desolation, craves for realities, commend me to the Psalms of David and the promises of Isaiah—above all, to the living, loving balm-words of Him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Every other world oracle is a Delphic one. It is either dumb or its utterances are perplexing, dubious, misleading. But—"Thy testimonies are very sure;" "The word of the Lord is tried;" "This is my comfort in mine affliction, for thy word hath quickened me!" "Read, read the Bible," said William Wilberforce on his death-bed; "through all my perplexities and distresses I never read any other book, and I never feel the want of any other."—*J. H. Macduff, in Western Christian Advocate.*

BIBLE TEXTS UNDULY EXALTED.

While in seasons of prosperity we are apt to think that we can take care of ourselves, we are very ready to go to the word of God for comfort when sorrow comes upon us. That is undoubtedly one of the purposes for which that word was given. In doing this, however, we should be very careful not to exalt those comforting passages into an undue prominence, however applicable they may be to us. The inspired word is a symmetrical whole, and when, by exalting unduly some one part of it, we come to *see* but that one part, we destroy the symmetry of the whole—which can scarcely be called a work of edification. It isn't one. Perhaps this idea is illustrated when, in times of trouble, we go to God and pray for the deliverance which he has promised to those who, in such seasons, call upon him. We are so often in trouble, and we go to the heavenly Father so often for deliverance, that we forget to seek his help and guidance at other times. So these promises of help in days of trouble come to be about the only passages of Scriptures we remember, and prayers for deliverance from trouble about the only prayers we offer. We do not perhaps even remember those

promises and prayers until our efforts to deliver ourselves are exhausted, and we are driven, half unwillingly, to God. A more careful study of the word *as a whole* might lead to a more careful walking, to an avoidance of temptations, to fewer seasons of sorrow, and to less necessity for prayer over deliverance from trouble. Suppose we all try it.—*New York Evangelist.*

I WILL undertake to say that every great book that has been published since the first printing press was lifted, has directly or indirectly derived much of its power from the sacred oracles. Goethe, the admired of all skeptics, had the wall of his home at Wiemar covered with religious maps and pictures. Milton's "Paradise Lost" is part of the Bible in blank verse. Tasso's "Jerusalem Delivered" is borrowed from the Bible. Spencer's writings are imitations of the parables. John Bunyan saw in a dream only what St. John had seen before in Apocalyptic vision. Macaulay crowns his most gigantic sentences with Scripture quotations. Through Addison's "Spectator" there glances in and out the stream that broke from beneath the throne of God, clear as crystal. Walter Scott's characters are Bible men and women under different names. Meg Merrilies was the witch of Endor. Shakspeare's Lady Macbeth was Jezebel. Hobbs stole from this "Castle of Truth" the weapons with which he afterward assaulted it. Lord Byron caught the ruggedness and majesty of his style from the prophecies. The writings of Pope are saturated with Isaiah, and he finds his most successful theme in the Messiah. The poets Thomson and Johnson, dipped their pens in the style of the inspired Orientals. Thomas Carlyle is only a spendid distortion of Ezekiel; and wandering through the lanes and parks of this imperial domain of Bible truth, I find all the great American, English, German, Spanish, Italian, poets, painters, orators, and rhetoricians.—*T. DeWitt Talmadge, in New York Observer.*

BIBLE SOCIETY RECORD.

NEW YORK, AUGUST 21, 1890.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, August 7th, 1890, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

Devotional services were conducted by Secretary McLean.

The death of James M. Brown, Esq., one of the Vice-Presidents of the Society, was announced, and a committee was appointed to prepare a memorial paper to be presented at the next meeting of the Board.

Letters were presented and referred to the Committee on Versions, from the Protestant missionaries in the City of Mexico, urging that Mr. Pratt be continued in service until the Spanish translation of the Bible is complete, and expressing their high appreciation of the work he has already accomplished;

and also from Messrs. C. W. Mateer, John C. Gibson, and David Hill, representing the three Executive Committees appointed by the Missionary Conference at Shanghai, commanding to the favor of the Society the measures recently inaugurated for the production of a standard Bible for common use throughout China.

On recommendation of the Committee on Distribution, grants of books were made to auxiliary societies, mission churches, and individuals, amounting in the aggregate to about \$6,269.

The issues from the Bible House in July were 78,111 copies; issues since April 1st, 329,915 copies.

A VISIT FROM DR. WRIGHT.

A special meeting of the Board of Managers was held on Tuesday, July 15th, the principal object of which was to meet the Rev. Dr. Wm. Wright, Editorial Secretary of the British and Foreign Bible Society, and to afford him an opportunity to make an informal report of the proceedings of the Missionary Conference held at Shanghai last May. Although the absence of many of the members of the Board from the city in summer renders it impracticable to secure as full an attendance at the monthly meetings as is desirable, the number present was unusually large, and the occasion attracted representatives from several of the foreign missionary societies, all of whom listened with deep interest to the detailed account of the discussions in the Conference in respect to new measures for unifying the versions of the Bible for circulation among the vast population of China.

The Managers showed their appreciation of the occasion by adopting the following minute, on the motion of the Rev. W. J. R. Taylor, D.D., of this city:

The Board of Managers of the American Bible Society record the satisfaction they feel in welcoming to their meeting the Rev. Dr. Wright, Editorial Secretary of the British and Foreign Bible Society, and in listening to his account of the proceedings of the Missionary Conference at Shanghai. They reciprocate most heartily the kind greetings which Dr. Wright brings from the Committee in London, and congratulate him on his participation in the adoption of measures at Shanghai which give promise of securing unity, efficiency, and economy in future plans for promoting the wider circulation of the Holy Scriptures without note or comment, among the hundreds of millions of Chinese who are yet waiting for the light of the gospel of the Son of God.

DISTRICT SUPERINTENDENT FOR THE STATE OF NEW YORK.

The Rev. David K. Van Doren, pastor of the Reformed Church, Middleburgh, N. Y., has been appointed the successor of the Rev. David Boyd, as District Superintendent of this Society for the State of New York. He has accepted the position and expects to enter upon its duties on the 1st of September.

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Catlettsburg & Vicinity, Ky.		\$91 85	Henry Co., Ill.....		\$50 00	Mashawaka & Vicinity, Ind.		\$11 39
Carver Co., Minn.....		6 38	Henry Co., Iowa.....		125 00	Mount Vernon, Iowa.....		32 95
Cumberland Co., N. J.....	\$250 00		Holland Patent Welsh, N. Y.		2 00	Morgan Co., Ill.....	\$400 00	225 80
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Caldwell Co., N. C.		50 92	Houston Co., Texas.....		22 55	Milford, Mass.....		8 87
Cincinnati Young Men's, O.		197 19	Hampshire Co., W. Va.....		37 22	Massachusetts.....		500 00
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Dadeville, Ala.....		33 14	Jackson Co., Ark.....		5 40	Mitchell, S. D.....		7 87
Dardanelle & Vicinity, Ark.		23 90	Jefferson Co., Ind.....		81 44	Mossy Creek, Tenn.....	2 75	
Dalton, Ga.....		20 24	Jasper Co., Iowa.....		40 07	Milam Co., Texas.....		49 84
Delta Co., Mich		24 14	Jewell Co., Ks.....		9 60	Mineral Co., W. Va.....	11 73	49 06
Douglas Co., Minn.....		169 85	Knox Co., Ill.....	200 00	Newton Co., Ga.....			16 51
Dade Co., Mo.....		4 00	Kewanee, Ill.....		83 28	Newton Co., Ks.....		46 55
Delphos, Ohio.....		85 41	Kane Co., Ill.....	100 00	Ness Co., Ks.....			5 55
Davis & Vicinity, W. Va ...	13 24	15 87	Kandiyohi Co., Minn.....		46 67	New York, N. Y.....		312 18
Escambia Co., Ala.....		13 50	Knoxville, Tenn.....		104 09	Niagara Co., N. Y.....		48 16
Enfield Township, Ill.....		23 61	Lake Co., Ind.....		19 93	Nashville, Tenn.....		260 68
Elkhart & Vicinity, Ind.....		121 87	Lauderdale Co., Miss.....		40 00	Oxford, Ala.....		10 16
Erie Co., Ohio.....		198 09	Louisville, Miss.....		15 00	Olmsted Co., Minn.....		5 00
Gaylesville, Ala.....		32 88	Lyons & Vicinity, Neb.....		62 04	Otto Co., Neb.....		45 10
Gwinnett Co., Ga.....		2 72	Lumberton, N. C.....		52 00	Orange Co., N. Y.....	1,000 00	311 84
Green Co., Mo.....		40 00	Leon Co., Texas.....		18 15	Oregon.....		146 08
Gaston Co., N. C.....		33 45	Mobile, Ala.....		14 74	Pensacola, Fla.....		18 40
Hot Springs, Ark.....		39 15	Morrilton, Ark.....		50 85	Porter Co., Ind.....		4 92
Houston Co., Ga.....		5 20	Marshallville, Ga.....		16 30	Peoria Co., Ill.....		10 00
Hall Co., Ga.....		16 20	Monroe Co., Ind.....		54 50	Pottsville, Iowa.....		24 85
Hardin Co., Ill.....		5 05	Miami Co., Ind.....		35 00	Page Co., Iowa.....		42 18

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Corporateurs.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	3,948 93	596 20	2,453 16	3,531 61	59 95	11 80	5,564 22	3,937 55	.....	65	\$ 448 63	\$ 20,107 07
Transfers.....	.....	.....	426 39	.....	.....	22 24	.....	.....	.....	.....	.....	.....

From Auxiliaries.....											440 67	9,759 55
" The Trade.....											20 70	1,909 42
" Rents.....												1,424 04
" Investments subject to Life Interest.....												1,839 03
" British and Foreign Bible Society.....												562 69
" J. Burr Legacy Income.....												63 1 52
" Interest on Available Funds.....												3,980 82
" Available Funds—Withdrawn from U. S. Trust Co. for Current Expenses.....												10,000 00
" Sinking Fund Account { Anna Pope Legacy.....										6 00		172 69
										166 69		
" Trust Funds—Bonds Sold for Reinvestment.....												146,949 13
" Electric Light												30 00

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.		Miscellaneous.	
Cash.....	.....	1,750 93	239 69	.....	.....	.....
Transfers.....	21,657 45	283 72	.....	753 59	.....	2 06	22,696 82

Total Transfers.....							24,169 51
" Cash Receipts.....							
Cash Balance from June, 1890.....							198,733 89

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$200,295 71

August, 1890.

BIBLE SOCIETY RECORD.

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	Credited as Donation.	Credited on Account.
Perry, Iowa.....	\$16 41	
Port Huron, Mich.....	68 22	
Portage Co., Ohio.....	86 28	
Pennsylvania.....	1,568 65	
Piedmont and Westernport, W. Va.....	18 00	
Rome, Ga.....	89 89	
Rising City, Neb.....	7 95	
Rockland Co., N. Y.....	\$201 72	
Rome Welsh, N. Y.....	6 48	
Rhea Co., Tenn.....	2 40	68 80
Randolph Co., W. Va.....	9 70	
Springville, Ala.....	2 50	
Southern California.....	24 56	
St. Joseph Co., Ind.....	48 99	
South DeKalb Co., Ill.....	150 00	60 00
Sharon & Linn Grove, Iowa.....	23 41	
St. Clair Co., Mich.....	89 89	
Sault St. Marie, Mich.....	15 08	
Scott Co., Minn.....	2 00	
Stevens Co., Minn.....	10 00	8 92
St. Francois Co., Mo.....	80 00	88 85
St. Louis, Mo.....	150 00	
Salisbury, Mo.....	14 52	
Sheffield, Mass.....	20 85	
Seward Co., Neb.....	42 50	
Sheridan Co., Neb.....	4 35	
Salt Lake Co., Utah.....	41 35	
Town Creek Bible Com., Ala.....	11 13	
Terrell Co., Ga.....	20 36	

	Credited as Donation.	Credited on Account.
Uniontown, Ala.....	\$88 59	
Virginia.....	800 00	
Warrior, Ala.....	11 15	
Wauregan Bible Com., Ct.....	8 70	
Warren Co., Ill.....	59 23	
Winnebago Co., Ill.....	70 50	
Willow Hill, Ill.....	3 22	
Woodbury Co., Iowa.....	100 00	
Waukon & Vicinity, Iowa.....	13 14	
Wamego & Vicinity, Ks.....	8 15	
Watowan Co., Minn.....	14 39	
Wayne Co., N. C.....	6 61	
Wellsville & Vic., Ohio.....	23 87	
Wilson Co., Tenn.....	81 30	
Warren Co., Tenn.....	105 92	
Weber Co., Utah.....	67 25	
Wood Co., W. Va.....	5 00	
	\$2,453 16	9,759 55

FROM SALES OF BOOKS DONATED.

Dulitz, Rev. A., Redfield, S. D.....	\$0 95
Hetzler, Rev. P. C., Dist. Supt.....	15 50
Morgan, Isaac, Philadelphia.....	3 60
Pres. Board of Pub. & S. S. Work, Philadelphia, Pa.....	4 80
Shea, Rev. W. D., Georgia.....	5 10
Skerrett, Rev. John Wesley, Colon, C. A.....	20 00

\$59 95

SALES REPORTED BY FOREIGN
AGENCIES.

Cuba Agency.....	\$62 10
China Agency.....	2,365 41
Mexico Agency.....	1,510 04
	\$3,837 55

MISCELLANEOUS.

Sales by Colporteurs.....	\$11 80
Retail Sales.....	1,750 93
Trade Sales.....	1,009 42
Rentals.....	1,424 04
Sales of Waste Materials.....	229 69
J. Burr Legacy, Income.....	621 52
Income from Trust Funds.....	5,564 23
" Available Funds.....	3,980 82
" subject to Life Interest.....	1,839 03
Available Funds withdrawn from U. S. Trust Company.....	10,000 00
Trust Funds, J. Harman, Gift 2,811 75	146,929 13
" for re-invest't 144,117 98	
Sinking Fund:	
Alex. Campbell, Legacy.....	\$166 69
Anne Pope, Legacy.....	6 00
	172 69
Electric Light.....	30 00
Sundries.....	65
	\$174,508 94
Total Receipts.....	\$198,798 89

FOR JULY, 1890.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supt's Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Mis- cel- lanous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,787 34	40 28	9,055 86	1,000 00	145 58	246 49	65	.....	.....	14 61	\$	\$13,290 81
Transfers...	....	....	....	....	352 75	175 00	2,726 11	1,490 76	304 50	1,595 44	6,614 66	

Auxiliaries—Value of Books Supplied, &c.

The Trade— " " " "

Books for the Blind on Account of Burr Legacy Income.

Bible House Expenses.

General Salaries and Expenses.

Interest on Life Investment.

Trust Funds—Amount Invested.

Available Funds—Deposited in U. S. Trust Co.

Electric Light.

13,877 07
1,313 28
143 60
481 56
400 84
2,651 22
2,271 00
147,449 13
3,050 87
2 98

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufactur- ing.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.				
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	11,255 83	11,160 14	162 28	159 63	19 74	445 56	350 05	....	141 35	....	23,694 58
Transfers...	....	....	....	....	....	....	84 39	....	1,705 77	1,790 16	24,169 51

Total Transfers.....

" Cash Disbursements.....

Cash Balance forward to August, 1890.....

182,892 10

7,403 61

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$200,295 71

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	<i>President.</i>
REV. EDWARD W. GILMAN, D.D.....	<i>Corresponding</i>
REV. ALEXANDER MCLEAN, D.D.....	<i>Secretaries.</i>
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	<i>Treasurer.</i>
CALEB T. ROWE.....	<i>General Agent.</i>

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnevilles, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
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Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that *its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1890, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.